

THE  
CHURCHES  
GLORY.

SHEWED FORTH IN  
A SERMON.

Preached at the HAGHE.

*Before their Majesties*

THE KING

& of Bohemia.

QUEENE.

By J. E. Preacher to the Company  
of English Merchant Adventurers  
in Hamburg.

Ecclesia non jungitur quia  
Evangelio separatur, Cypr.  
de lapsis.

This Sermon was  
preached before K James Daug  
that Married Frederick Count  
Palatine who was both of  
them Crown King & Queen  
of Bohemia 1620

Her Mother K James Queen  
Dying ~~at London~~ Jan<sup>r</sup> 1618/19  
at Hampton Court

This Queen of Bohemia  
had for her daughter  
the princess Sophia; old  
King George's Mother  
This Queen of Bohemia was  
a brave woman and  
so was her Bro Prince Henry  
& so was their Mother But

K James did not love this  
Henry nor this Queen of Bohemia  
like K Charles 1<sup>st</sup> who he  
woud have Married to K King



TO HER MAIES-  
TIE THE QUEENE  
OF BOHEMIA. &c.

**M** Any commend the  
Churches glory, but  
few imitate it, be-  
cause they never  
truly knewe it; so-  
mewhat they have read, & heard  
of it but never truly saw it, for with  
carnall eyes they behold her spiri-  
tuall beauty & cannot discerne it.  
An ignorant person looking on the  
picture of Helena drawne by  
Zeuxes, sayd, that she seemed  
not to him to be so fayre. Nico-  
machus

if Spains Daughter

THE EPISTLE

Sume meos  
oculos & De  
am judica-  
bis.

<sup>a</sup> Rev. 2. 17.

<sup>b</sup> Mat. 17. 4.

machus, the Pamter answered  
him, Take my eyes & you will  
thinke hera Goddesse. The best  
way to judge of the Churches glory  
is to get it, & within our hearts to  
feele it, <sup>a</sup> none knowes the new  
Name that Christ writes on  
his, but he that receives it  
Whosoever hath once felt within  
him, the excellent & unspeake able  
benefit of the pardon of his sinnes,  
peace of conscience, joy in the holy  
Ghost, power of fayth, quiet fruit  
of patience, comfort of obedience  
yea the sweetnesse of the very tea-  
res of repentante, with other parts  
of the Churches ornaments, will say  
with Peter when he saw but part  
of Christs glory in his transfigura-  
tion, It is good being heere &  
with



## DEDICATORIE.

c Rev. 12. 1.

with the <sup>c</sup> Woman in the Revela-  
tion, cloathed with the Sun, viz  
Christs righteousness, tread the  
Moone, viz all earthly change-  
able glories under feet.

And though your Majestie  
knowes more of the Churches glory  
by your inward feeling of it, then  
I can discover, yet in all dutifull  
acknowledgment of your Majesties  
favours & gracious countenance  
of my Ministerie, with an hearty  
desire to doe your Majestie any good  
service, wwere it but to bring Pin-  
nes to the Temple; in the least to  
further your spirituall dressing &  
glory, I am bold to present to your  
Majesties view this small treatise  
of the Churches glory. And what  
you wwere pleased once to heare  
(being called by your command to  
preach)

# THE EPIST. DEDICAT.

preach) vouchsafe I humbly desire  
now to reade. Being confident of  
your Majesties gracious acceptance  
hereof for the matter sake, (though  
not set forth wvith shew of vvor-  
des, vvvhich the truth needes not,  
the Churches glory being sufficient  
of it selfe to commend it, playne  
vvorke being best & most in use,  
& curious vvrought plate not re-  
garded,) I commend your Majestie  
to <sup>d</sup> God & to the vvord of his  
grace vvvhich is able to build you up  
& to give you an inheritance a-  
mong all them that are sanctified,  
an inheritance incorruptible, &  
undefiled, that fadeth not away re-  
served in heaven for you.

b A&. 20. 31.

c I. Pet. 1. 4.

Your Majesties  
most obliged  
Chaplain.

JER: EL-BOROUGH.



## THE CHURCHES GLORY.

*Psal. 45. v. 13.*

The kings daughter is all  
glorious within.

**I**T is uncertaine, vvh<sup>o</sup> made this Psalme, but certaine that he vvas a Prophet & holy man: for S. Peter <sup>a 2. Pet. 1.20</sup> tells us: *that no prophecy of the scripture is of any private interpretation, but holy men of God spake as they were inspired by the holy Ghost.*

It is also certaine, that it vvas made concerning Kinge Solo-  
A 4 mon

mon & his Queene, to set forth the glory of his kingdome.

But most certaine, that the authour looked higher then Solomon, & his Queene, & chiefly intended by them, & their outward great vworldly glory, to expresse the inward & spirituall farre greater glory of Christ & his Church; for neither Solomon or his Queene in all their glory were clothed like one of these. And that this vvas the Prophets scope appears by some sayings in this Psalme vvhich cannot be attributed to Solomon but to Christ: as *Thy throne O God is for ever & ever* for though Kinges in the vword of God are called *cGods* (in respect of their office, not their nature *for d they shall dye like men*) yet this vword heere, God, is spoken of the sonne of God, as appears plainly, Hebr. 1. 8. *Unto the sonne*

b v. 6.

c Psa. 82. 6.

2. Thes 2. 4.

d Psa. 82. 7.

# The Churches glory.

3

forth he sayth, Thy throne O God is for ever  
 & ever as also Solomons throne  
 vvas not for ever but Christs.

Moreover it is<sup>e</sup> sayd *In stead of* ev. 16.  
*thy fathers shalbe thy children whom*  
*thou mayst make princes in all the*  
*earth:* but this is not true of Solo-  
 mon, for Rehoboam his heire  
 vvas so farre from enlarging his  
 dominion on earth, that he lost  
 the greatest part of his fathers  
 kingdome, neither reade vvee  
 that any of the rest of his children  
 ever attayned to that Kingly glo-  
 ry their father had: but this is  
 true of Christ & his Church for  
 in stead of the fathers, *Abraham*  
*Isaack & Jacob &c.* they had chil-  
 dren *Peter, John, Paul, &c.* other  
 Apostles, vvhose spiritually over-  
 came al nations by the preaching  
 of the Gospell; so vvhwhereas Christ  
 set up his throne only in Judæa in  
 his life time as Kinge of the Jevves

A §

these

f Mat. 12. 42.

these children enlarged his dominions to the uttermost parts of the earth. And since the Queene of the South came from the uttermost parts of the earth to behold the glory of King Solomon, let us also come vvith our best attentions to behold the glory of the King of Solomon, & his Queene, for behold greater then Solomon or his Queene are heere.

The Parts of this Psalme are **tvvo.**

The 1. concerning } this is the  
Solomon. } literal sen-

The 2. concerning } se.  
his Queene. }

The 1. concerning } this is the  
Christ. } mystical

The 2. concerning } sense.  
his Church. }

I.  
g v. 2.  
h ibid.

Solomon is comended for  
is g beauty. *fairer then the chil-*  
*dren of men.* for his <sup>h</sup> eloquence,  
for



# The Churches glory.

S

for his<sup>i</sup> povver. { truth,  
for his vertues of { meekenesse,  
                                  { righteousnesse.  
For his<sup>l</sup> riches in { his costly gar-  
                                  ments.  
                                  { his ivory pa-  
                                  laces.

iv. 3.  
kv. 4.

lv. 8.

All vvwhich vvwere but types of  
the farre exceeding spirituall be-  
auty, eloquence, povver, graces, &  
riches. of Christ. For<sup>m</sup> he is white m Cant. 5. 10  
& ruddie the chiefeſt among ten thou-  
ſand<sup>n</sup> never man ſpake like him; o all n Ioh. 7. 46.  
Power in heaven & earth is given o Mat. 28. 18  
him: & hee is the way & the truth: p Ioh. 14. 6.  
wee muſt Learne of him for he is q q Matt. 11. 29  
mecke & lowly: his name is the Lord  
our<sup>r</sup> righteouſneſſe; hee is perfumed r Ier. 23. 6.  
with<sup>t</sup> myrrhe & frankinſence & all f Cant. 3. 6.  
powders of the merchants: heaven is t II. 66. 1.  
his throne & the earth his footſtoole.

Happie vvwoman may ſome  
thincke that hath ſuch a husband  
as Solomon more happie ſoule  
that hath Chriſt.

Solo.

2.

ii v. 10.

w v. 11.

x v. 12.

Solomons Queene is { 1. instructed  
2. comēded

Instructed, *u* to forget her owne people & Kinge Pharaoh her fathers house & the reasons hereof are three. 1. for then the *w* Kinge her husband *will desire her beauty & love her.*

2. Hee is her Lord & shee must worship him, in respecting him more then her father, & be ruled by him.

3. though she leaves the glory of Kinge Pharaohs court, yet shee enjoyes the glory of Kinge Solomons, & shall live in as great honour & magnificent pompe as ever she formerly did, for *the daughter x of Tyre & the rich among the people shall intreat her favour.* So the Church of the Gentiles (of vvich this Gentile Queene might be a Type) must forsake the idolatry, & superstitious vanities in vvich shee vvas brought

ught

## The Churches glory.

7

light up, & embrace the true  
 sayth of the Gospel, & the right  
 manner of vvorsshipping God,  
 as her Lord & husband Jesus  
 Christ vvould have her doe, vvho  
 vvill then delight in her, & her  
 condition shalbe more honou-  
 rable then ever before, for y *Kings*  
*shalbe her nursing fathers, & Quee-*  
*nes her nursing mothers, they shal* y Isa. 49. 23.  
*bowe downe to her with their faces,*  
*toward the earth.*

Commended, in the vvords  
 of the text. Her commendation  
 is layed out. 1. by her relation,  
*the Kinges daughter.* 2. by her  
 qualification, *shee is glorious.* 3. by  
 the amplification of her glory  
 First in respect of the universali-  
 ty, *all glorious.*

2.

Secondly in respect of the sin-  
 cerity, *within.*

The Kinges daughter is all glo-  
 rious vvithin.

By the Kinge is literally meant

Pha-

21. Kings 3.1.

Pharaoh King of Egypt, by his daughter, Solomons Queene, for he<sup>z</sup> married Pharaohs daughter.

But mystically by the King, is meant God, by his daughter, the Church, the spouse of Christ: vvhich sense being chiefly intended (as I have formerly shewved) by the authour of this Psalme, I vvill also follovv, in the handling of these vvordes.

*The King.*

a Psa. 95.3.

b Psa. 47.2.

That God is a King I thinke none vvill denye it, except Athiests that denie God though too many in their rebellious deedes seeme not to acknowvledge it. King David sayes he is *a great God & a great King above all Gods.* not as other Kings of particular countries, but a great King over *b all the earth.* King Nebuchadnezzar confesses him of a truth to be

*a Lord*

a<sup>c</sup> Lord of Kings yea the King of hea-  
 ven. other Kings are borne, or  
 made Kings, but hee is an<sup>e</sup> eternal  
 King, others are subordinate, for  
 by him f Kings reigne but he is a  
 supream & absolute King, others  
 mortal, but he an<sup>g</sup> immortall & h<sup>e</sup>  
 everlasting King. He hath made all  
 thinges in heaven, and earth, he  
 governes all, & vwhen he please  
 he can destroy all, therefore ye is  
 King of all.

The consideration vwhereof  
 serves for an instruction to Kings  
 on earth to feare this King of hea-  
 ven & earth, vwho hath made  
 them Kings on earth, vwho can  
 make them Kings in heaven, vwho  
 can make them no Kings on earth  
 for those i that walke in pride hee is  
 able to abase even him vwho vvas  
 a k King of Kings, Nebuchadne-  
 zar, vwho vvas driven from men  
 among the beasts of the field to

cate

c Dan. 2. 47.  
 d 4. 37.

e 1. Tim. 1. 10.

f Prov. 8. 15.

g 1. Tim. 1.  
 h Ier. 10. 10.

vse.

i Dan. 4. 37

k 2. 37.  
 l 4. 32.

na Ier. 10. 7.

m Ps. 2. 10. 11.

c Pro. 9. 10.

p Lewis 7.

L' historie  
de France,  
par Seigneur  
du Haillan.  
p. 691.

q Col. 4. 1.

eate grasse as oxen till he knew that  
the most high ruleth in the kingdomes  
of men; therefor <sup>m</sup> who would not  
feare thee O King of nations. Bee wise  
then O the Kings be instructed ye that  
are judges of the earth (is the coun-  
sell of a <sup>n</sup> King) & this is that they  
should learne to serve the Lord in  
feare, for the <sup>o</sup> feare of the Lord is the  
beginning of wisdom.

It is good counsell that S Ber-  
nard gave the P French King, that  
he should remember that God  
his Creatour gave him that great  
& honourable charge, not to go-  
verne after his ovvne pleasure,  
but for Gods honour, to vvhom  
he vvas to give an account vvhen-  
soever God should demaund it.  
S. Paul q counsells masters to give  
their servants vvhat is just, & æ-  
qual, because they also have a master  
in heaven, & for the same reason  
should Kings (vvhose name in

Latin



## The Churches glory.

#1

Latin<sup>r</sup> Isidore thincks to be from wel doing) governe their subjects with justice & equity for they also have a King in heaven.

Secōdly, this shoud teach us all to feare & obey this great King: *the wrath of a King is as messengers of death* how much more is y<sup>e</sup> wrath of the King of Kings; We feare thē that can kill the bodye, much more is he to be *feared that can destroy body & soule in hell* wee feare Kings on earth because of their power, much more should wee feare him from whom Kings have all their power, *for the powers are of God* S. <sup>w</sup> Peter bids us *feare God & honour the King* Some honour the King for their owne honours & preferments, but the true ground of honour to Kings on earth is the feare of the King of heaven, who hath so commaunded. And offuch as dishonour Kings, much more of such

r Reges a recte agendo vocati ideoq recte faciendo regis nomen tuetur, peccando amittit lib. de sum. bon;  
Vse 2.  
(Pro. 16, 14.

t Mat. 10. 28.

u Rom. 13. 1.

w 1. Pet. 2. 17

as seeke to depose & murther the  
 we may truly say there is no feare  
 of God before their eyes, neyther  
 are they Peters successours : their  
 not honouring the King procee  
 des from their not fearing God,  
 & so being faithlesse to one King,  
 they will never be faithfull to the  
 other. It is then wisdom in Kings  
 not to commaund their subjects  
 against God, yea to command  
 them to serve, & feare God & kee  
 pe his Lawes, forthen they will  
 honour the King & keepe his La  
 wes : but if Kings in their com  
 mands obey not God as good sub  
 jects, they teach their subjects to  
 disobey them, for it is better to  
 obey God then man, & the com  
 mand is to *x feare God & the King*,  
 first God & then the King; God is  
 called *the King y the Lord of hosts*  
 because all the creatures are his  
 subjects and souldiers, he sayeth

x Pro. 24. 21  
 Aquo secun  
 dus, post  
 quem primus  
 Tert. apol.  
 c. 30.  
 y Ier. 48. 15.

to

*The Churches glory.*

13

to one goe & he goeth, to another  
doe this & he doeth it, to the sun-  
ne stand stil, or goe back, to the sea  
be dry land, to the earth open, &  
they doe so, *z the fire, hayle, snow* *z Psa. 148. 8.*  
*& vapours fulfill his vword & since*  
all the creatures as good subjects  
yeild obedience to their Kinge,  
it is a shame that men should fay-  
le in their duty especially such  
who in their baptisme have taken  
the vowe of allegiance: and since  
not only other creatures but even  
Kings on earth obey this King of  
heaven & earth, their example  
should moove other men to this  
duty to feare God their King;  
who prefers his Courtiers to be  
Kings in heaven, but all such as  
will not have him to reigne over  
them though *a Kings of the earth &*  
*great men, rich men, chiefe captaines* *a Rev. 6. 15.*  
*& mighty men shall hide themselves*  
*in dennes & in the rocks of the moun-*  
*B 2 taines,*

Φιλαλεξ-  
ανδρ  
Φιλοβασι-  
λεως  
b Hof. 3. 5.

Filix Regis,  
animæ fide-  
lis. Hier. in  
Loc.

c 2. Cor. 6. 18

taines, & say to the rocks & the moun-  
taines Fall on us & hide us from the  
face of him that sitteth on the throne.

King Alexander had two friends,  
one loved him as Alexander, the  
other loved him as king, Let us  
doe both, love him who is our  
God & so feare him for<sup>b</sup> his good-  
nesse, love him who is our king  
& so feare him for his pover.

### Daughter.

**S**Econdly by the Kings daugh-  
ter is meant the Church, or  
the faithfull. All creatures  
are this kings subjects but the  
faithfull have a neerer relation to  
him, in being his daughters & son-  
nes, for *c* I will be a father unto you  
& ye shall be my sonnes & daughters  
sayth the Lord almighty: so that it  
may be alike truly sayd that faith-  
ful men are his daughters & faith-  
full women his sonnes, for there

is

is no respect of persons with God,  
 there is neither Jew or Greeke  
 King or subject, rich or poore, d Gal. 3. 28.  
 male or female, *but are all one in*  
*Christ Jesus. VVee knowe not Christ*  
*any more after the flesh sayth S. Paul,* e 1. Cor. 5. 16.  
 neyther doth Christ knowe us  
 after the flesh, *for f who soever shall* f Mat. 12. 50.  
*doe the will of his father which is in*  
*heavē, the same is his brother his sister*  
*& mother:* therefore the Church  
 of Rome to little purpose applies  
 the latter part of this Psalmē con-  
 cerning the Kings daughter & her  
 honourable women to their g g Mollerus  
 Nunnes at their consecration, *in loc.*  
 since it belongs to men as wel as wo-  
 men to the married as the unmar-  
 ried even to the whole Church  
 of what nation, sexe or condition  
 soever they be: but the prophet  
 in allusion to Solomons Queene  
 heere termes them daughters;  
 who in other places are called the  
 h Matt. 5. 9.  
 Rom. 5. 2.  
 sonnes of God. B 3 Jesus 8. 14.

i Heb. 1. 2. <sup>1</sup> Iesus Christ as God is the only  
 sonne of God by natural genera-  
 tion, as man, the only sonne of  
 God by <sup>k</sup> personal union, the <sup>1</sup> An-  
 gels, <sup>m</sup> Adam & Eve & in them all  
 men & women are the sonnes of  
 God by creation after Gods image  
 in righteousnesse & holinesse, but  
 men being in honour through  
 their fall in Adam lost this image  
 & honourable condition of being  
 the sonnes of God, & are now *by*  
 nature the <sup>n</sup> children of vvrath, &  
 sonnes of iniquitye: but God out  
 of his love to man sent his owne  
 sonne <sup>o</sup> (*who is the expresse image*  
*of his person*) to be man, to restore  
 man to the image of God in being  
 the sonnes of God, for <sup>p</sup> *to as ma-*  
*ny as received him to them he gave*  
*this honour to bee the sonnes of God,*  
*even to them that beleewe in his name*  
 & so the faithfull only are resto-  
 red to this honourable estate of  
 being

k Luk. 1. 35.

l Iob. 38 7

m Luk. 3. 38.

Gen. 1. 26.

n Eph. 2. 3.

o Heb. 1. 3.

p Ioh. 1. 12.



being sonnes & daughters to the King of heaven, for wee are all the sonnes of God by faith in Iesus Christ.

Gal. 3. 26.

The Church then is the Kings daughter in law by the grace of adoption in a spiritual union by sayth being married to the Kings sonne.

When Sauls servants communed with David to take in marriage the Kings daughter, David answers *Seemeth it a light thing to bee a Kings sonne in law*: but I may say, seemeth it a light thing to bee the King of Kings daughter in law: It was a great honour wherewith God magnified the blessed Virgin to be the mother of a King, of God, but a greater happinesse to her that she was a daughter of the King her God: Is it a great honour to bee borne of earthly Kings, & not

Vse 1.

1, Sa. 18. 23.

fœlicio eum  
corde quam  
carne gesta-  
vit. Aug. de  
S. Virg. c. 3.

B 4

agrea-

a greater to be borne of a heavenly King? If all worldly honours of Kingly Parentage, Kingly marriage, Kingly magnificence, alliance, beauty, wit, eloquence, courage, or what soever else may be of higher esteeme added heereto, be layed all together in balance with this only honour to be the Kings daughter, they wilbe founde too light even lighter then vanitye, in respect of this spiritual dignity; this is that crownes all the rest, & let us so esteeme of it as the best flower in our garland.

Cease then, cease blind, old, doting world to judge them the offscowring of the world who are the happiest people therein, and though thou naturall man perceive not the things of God, yet the time shall come when in anguish of heart thou shalt say *this is he whom we had sometime in derision.*

sion, wee fooles, accounted his life  
madnesse & his end to be without ho-  
nour, how is he now numbred among  
the children of God & his lot among  
the saints.

And as this makes, for the  
Churches honour so it affoordes  
her comfort; for is she the Kings  
daughter, she shal then never  
want any thinge that is fitting or  
good for her. A good Kings care  
is to provide for all his subjects  
much more for his owne chil-  
dren: God causes his sunne to  
shine ou the wicked but the hor-  
rest beames of his favour shal re-  
flect on the righteous: this King  
that hath so much loved us when  
we were his enemies as to give his  
owne Sonne to be married to us,  
how shall he not with him give  
us all thinges being reconciled &  
made his daughters: Kings on  
earth may want power & cannot

use 2.

B 5 helpe,

t Ps. 146. 3.

u Psal. 27. 10

w Isa. 63. 16.

helpe, may want love & will not  
 helpe, may want life for they are  
 mortal; & though they have both  
 power & will yet helpe not, put  
 not then your trust in princes sayth the  
 Psalmist nor in the sonne of man in  
 whom is no helpe; his breath goeth  
 forth he returneth to his earth & in  
 that day his thoughts perish; but the  
 Kings daughters helpe is in the  
 name of the Lord who hath ma-  
 de heaven & earth; hee is the King  
 of Kings & can helpe, a loviug fa-  
 ther & will helpe, an eternall  
 King & the living God, & can ad  
 all times when he sees fitting, hel-  
 pe; when<sup>u</sup> father & mother forsake  
 then the Lord taketh us up, & though  
 Abraham be ignorant of us & Israell  
 acknow ledge us not yet thou art our  
 father our redeemer, thy name is  
 from everlasting. The King may  
 indeed suffer his daughter some-  
 times to be troubled, like the

woman in the <sup>x</sup> Revelation forced by the Dragon to fly into the wilderness, but even there, where little hope of food is she shal be nourished, & finde a place from the face of the serpent; but if she should find none there, yet in her fathers house are many mansions, & the Kings sonne her husband is gone before to provide a place for her. The Church may want sometimes what she desires but never what God knowes good, & though the King denye his daughter one thinge, he may give her a better; And though she be a Queene married to the Kings sonne, it is fitting she acknowledge her father, & the King may suffer her to want because he would have her come to him, for he is the King & wil be sought to & great reason he should, Because she is the Kings daughter

<sup>x</sup> Rev. 12. 14

<sup>y</sup> Ioh. 14. 2.

z Isa. 54. II.

a 6.

daughter she Lookes the King  
 should looke after her & so sets  
 still & does not stirre up her selfe  
 to take hold of the King, nor call  
 upou him with that humility,  
 fayth, fervency & coustancy she  
 ought to doe; which if she would  
 doe, & so dispatch her prayers as  
 extraordinary Embassadours to  
 the King of heaven, she should  
 receive a gracious answer z *oh*  
*thou afflicted, tossed with tempest &*  
*not comforted, the Lord a hath called*  
*thee a woman forsaken & grieved in*  
*spirit, for a moment have I forsaken*  
*thee, but with great mercies will I*  
*gather thee, in a little wrath I hid my*  
*face from thee, but with everlasting*  
*kindnesse will I have mercy on thee:*  
 Let the Church then with Quee-  
 ne Hester goe in to the King, he  
 will hold out the scepter of his  
 grace, & the devises of wicked  
 Hamans shalbe brought on their  
 owne



# The Churches glory.

23

owne heads <sup>b</sup> Pray then for the peace of Ierusalem (for she is the Kings daughter) they shall prosper that love thee, Peace bee within thy walls & prosperity within thy palaces; <sup>c</sup> Looke downe from heaven wee beseech thee O King of heaven behold from the habitation of thy holynesse & of thy glory, & for the glory of thy name suffer not men on earth to doe thee this dishonour to abuse thy daughter; where is thy Zeale & thy strength, the sounding of thy bowels & of thy mercies are they restrained O thou who hast the hearts of Kings in thy hands, put into the hearts of the Kings of the earth to hate the whore that is drunck with the blood of thy saints.

<sup>b</sup> Ps. 122. 6.

<sup>c</sup> Isa. 63. 15.

Arise o Lord God of our salvation, smite thine enemies in the hinder parts & put them to perpetual reproach. Oh <sup>d</sup> remember not our iniquities for ever neyther

<sup>d</sup> 64. 9.

be

Vsu 3.

e 1. Pet. 2. 9.

Psa. 101. 7.

f Prov. 16. 12

he wroth very sore, behold, see we see  
seech thee we are thy people. & thus  
much for the Queenes comfort.

Thirdly this also teaches the  
Church her duty, for is shee the  
Kings daughter let her then be-  
have her selfe like a daughter to  
so great a King & shew forth in her  
conversation the vertues of him  
that hath called her out of darknesse  
into his marveilous light & walke  
as a child of light, be holy as the  
King is holy, be mercifull as her  
heavenly father is mercifull, ab-  
horre sinne as a base thinge &  
sinfull wicked persons as unwor-  
thy the compauny & couutenan-  
ce of the Kings daughter.

*It is an abomination to Kings to  
commit wickednesse,* f sayth Solo-  
mon, so is it also to Kings son-  
nes & daughters, who as they  
are above others in state, so they  
should

should be higher in their vertuous behaviour as King Saul g I. Sam. 10. 23.  
higher by the head & shoulders then the rest of the people.

h When Samuel had annoyuted Saul King it is sayd that God gave him another heart, a heart befitt-  
ing a King, & to great persons God gives heroick spirits to doe great thinges, but to his owne children he gives his owne spirit, so there is another spirit in them then in the world, for as i manyas i Rom. 8. 14.  
*are led by the spirit of God, are the son-  
nes of God, now the fruit of k the spi- k Gal. 5. 22.*  
*rit is love, joy, peace, long suffering  
gentlenesse, sayth, meekenesse, tem-  
perance: Bet ye there fore followers  
of God as deare children, & walke  
in Love as God hath loved us, but l all l Ephc. 5. 7.  
uncleanesse or covetousnesse, let it  
not be once named among you as  
becommeth Saints, or the Kings  
daugh-*

daughters. Thus farre of the relation, the Kings daughter.

*Glorious.*

**S**Econdly, is to bee considered her qualification, she is glorious.

Glorious in being gracious.

m Psa. 16. 3.  
n Isa. 4. 5.

First because grace is true glory, & therefore the saints are called the *excellent* ones upon earth & by the prophet *Isaiah the glory*

o 1 Cor. 1. 31

2. Ly because her graces are as so many tokens of Gods grace & love to her in which she glories, for let *o him that gloryes glory in the Lord*; a wife glories in shewing others her rings, jewels, & costly apparel, not only for the value of the thinges, but also for that her husband gave them, which she therefore also esteemes of & will keepe as evidences of her husbands love.

3. Ly

3. Ly, because her graces are the way to eternal glory, for <sup>h</sup> without holynesse no man shall see the Lord. p Heb. 12.

The Church is glorious in that she is the Kings daughter by her spirituall adoption, but glorious also in her justification & her sanctification. The Jewes gloryed that they were Abrahams children yet did not the workes of Abraham: and many glory in their noble birth, who are inglorious in a wicked life, their birth cannot afford them so much glory, as their life begets disgrace; the glory of their birth is anothers prayse, but their gracelesse life is their owne shame. It is true that our late King of blessed memory relates, that for the most part a vertuous (civill & morall) life followes a noble birth, & wee see many times that none are so base & rude in their

q Ioh. 8.  
non generis  
dignitate,  
sed morum  
nobilitate  
jnotescere  
debemus.  
dist. 40 c. 3.  
ex Greg.

qui genus  
suum jactat,  
aliena lau-  
dat. sen. H. F.

In βασι-  
κω δῶρω

p. 80.  
impres. Ha.  
novæ,

r 1. Cor. 1. 26

carriage as such of meane & rude parentage : But it is true that S. Paul<sup>r</sup> sayes that *not many wisemen after the flesh nor many mighty, nor many noble are called, for God hath chosen the foolish thinges of the world to confound the wise, & the weake thinges to confound the mighty; & base thinges of this world, that no flesh should glory in his presence:* but such as are glorious in the flesh by a noble birth, being called by God are farr more glorious in their new birth & gracious spirituall life; there may bee then a natural noble birth, but an ignoble life, but whosoever is truly ennobled with the glory of a spiritual birth, is also glorious in a gracions life.

Vse 1.

Whereby, examination may be had who is the Kings daughter: Justification & sanctification are evident signes & fruits of our adoption, If a man gloryes he hath



hath the Philosophers stone, yet  
goes in raggs, wee will not easily  
beleeeve him, neyther him that  
sayes he is the child of God & li-  
ves in sinne, for hee that is borne of  
God sinneth not, (not willingly  
going on in a sinfull course with-  
out repentance) & in this the chil-  
dren of God are manifest & the chil-  
dren of the diuel, who soever doth  
not righteousnesse is not of God.

7

1. Ioh. 3. 9.  
10.

Use 2.  
Fax mentis  
honestæ glo-  
ria S. Ital.  
Phil. 3.

And from hence also we may  
bee exhorted to seeke for this the  
truest glory. Some glory in their  
sinnes, whose glory is in their shame  
some glory in their riches &  
worldly honours, but this world  
passeth away & the glory of it, so-  
me glory in their fine cloathes,  
but all this is vayne glory, & too  
often keepes man from attayning  
true glory; how can ye beleeeve  
sayth Christ that receive honour one  
of another & seeke not the honour

1. Ioh. 5. 44.

C 2

that

✠

Nullarū fere  
pretiosior  
cultus est,  
quam quarū  
pudor vilis  
est. Cyp. d.  
hab. virg.

u I. Pet. 3. 4.

w Rev. 19. 8.

that cometh from God only, whose hearts & time is taken up wholly in an ambitious affecting honour from men, can spare no time to seeke after the true honour from God, they that too much love the prayse of men, too little care for the prayse of God; Bad people may weare good cloathes, & base minded men step up to worldly honour & glory, but the Kings daughter only is truly glorious in being gracious. Let that argument moove us which comonly preveyles every where, & that is the fashion *Let your <sup>u</sup> adorning then be in the hidden man of the heart in that which is not corruptible, even the ornament of an humble, meeke, & quiet spirit which is in the sight of God great of price, put on by the hand of fayth the fine <sup>w</sup> linnen which is the righteousness of the saints, cover your heads with the feare of God* hang

*The Churches glory.*

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hang at your eares, wind about  
your wrests, I meane your hearts  
the precious jewell of Gods word  
more <sup>x</sup> worth then thousands of  
gold silver & choifest pearles, girt  
about your loynes *the y girdle of*  
*truth*, shoo your <sup>z</sup> feet *with the pre-*  
*paration of the Gospell of peace*, wash  
hands & face I meane your soules  
in the blood of Christ, for be they  
never so high coloured, *were your*  
*sinnes as red as scarlet they shalbe*  
*as white as snow*, For this is the  
Kings daughters cloathing of  
wrought gold, this her rayment  
of needle worke, this is the Quee-  
nes fashion, she will never chan-  
ge it, but live & dye in it, & I pray  
God give us all grace to follow it,  
& then shall the King have plea-  
sure in our beauty, And when  
the glory of al earthly Kings &  
kingdomes shall cease & be bro-  
ught to nothing, then shall the

x I sa. 19. 10.

y Eph. 6. 14.  
z v. 15.

a I sa. 1. 18.

C 3

Kings

b 1. Ioh. 1. 18.

c Col. 3. 4.  
Rev. 21. 2.

d Rom. 8. 18.

e 1. 2.

Kings daughter appeare in her glory, for we are <sup>b</sup> now the sonnes of God, but it doeth not yet appeare what we shalbe, but we know that when the King our husband Jesus Christ our saviour shall appeare with all the glory of heaven & earth that we shalbe like him & c appeare with him in glory, thus prepared as a bride adorned for her husband, cloathed with the glory of God in a kingdom of glory, crowned with an incorruptible crowne of glory, to which let us <sup>d</sup> account all the momentary light afflictions of this world not worthy to be compared, but go on from grace to grace from glory to glory *c* rejoicing in the hope of the glory of God.

*All glorious.*

**T**He third thing to be considered, is the amplification of this glory: & First by the uni-

universalitie of it, *all glorious.*

First by the grace of justification for *Christs blood cleanseth her from all her sinnes*, & so God seeth

f I. Ioh. 1. 7.

no iniquitye, because he does not  
g impute it to her, her iniquities

g Psa. 32.

are forgiven, her sinnes covered,  
& the absolute perfect righteous-  
nesse of Jesus Christ is <sup>h</sup> imputed

h Rom. 4.

to her, & in this respect Christ  
sayes of her *thou art i all faire my*  
*Love & there is no spot in thee.*

i Cant. 4. 7.

Secondly, by the graces of sanctification, wherewith her whole person in all the faculties of her soule, & members of her body, is adorned, her understanding enlightened with saving knowledge, so that with *open<sup>k</sup> face she beholds the glory of God & is changed into the same image from glory to glory*, her will being conformed to Gods will, her affections rightly ordered, her love, feare, joy, & hope set

k 2. Cor. 3. 18

1 Rom. 6. 13

m 1. Th. 5. 23.

n Ps. 119. 6. 3.

perfectio  
graduum  
&  
partium.

on other objects , contayned within the limits of due moderation, her outward senses & members of her body <sup>l</sup> instruments of righteousness unto God , & in this respect also all glorious : For as by sinne the whole person is corrupted, so by grace the whole person , even in <sup>m</sup> soule, spirit, & body , is sanctified; the old man is cast off with his workes & beggerly rags, & the new man is put on, which after God is created in righteousness & true holynesse; *he hath respect to<sup>n</sup> all Gods commandements & does no iniquitye & though in this life the Kings daughter be not so glorious, as to bee perfectly sanctified in full measure through the reliques of sinne in her, though forgiven, yet is she in some measure sanctified in all the faculties of soule & members of her body, & so perfectly*  
fan-



sanctified, & in this sense I dare  
affirme universalitie of grace; for  
where the flesh is, there is the spi-  
rit also, & this spirit of sanctifica-  
tion striveth against corruption;  
thus though *she bee black yet is she*  
*o comely*, but heere after when the  
body of sinne shalbe destroyed,  
& all teares wiped from her eyes  
she shalbe *all glorious without any*  
*spot or wrinkle, holy without blemish.*

o Cant. I. 5.

p Eph. 5. 27.

Vlc. I.

By the consideration whereof  
we may discern true grace from  
counterfeit. Herod will heare  
John gladly & doe many glorious  
good things, but he will not part  
with Herodias, & this blemishes ye  
rest, & discovers him to be of base  
Idumæa birth, & no true Israelite:  
many glory of their good inten-  
tions, & that they meane as wel as  
the best, yet their mouths are full  
of rotten cōmunication, & so we

C 5

may

may know the tree by the fruit to be of no good kind : others, glory of their good deeds , but their thoughts are free , their hearts full of uncleannesse, malice, & covetousnesse. It is ordinary with many, in much vehemency to inveigh against, & to handle roughly the sinne, they are not subject to, but their beloved sinne must not be touched, they are as tender of it as a King of his prerogative, whoso touches it hurts it; the chiefe Priests & Pharises will not

q Ioh. 18. 28. q enter the common hall lest they be defiled, behold their conscience; but scruple not to defile their Soules in shedding innocent blood, behold their basenesse.

r Matt. 23. 23. *they tythe also ⁊ cummin & mint, but neglect judgment, mercy & faith, the greater things of the Law : but the Kings daughter is more generous she is all glorious, in hating all sinne*

*The Churches glory.*

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sinne , & willing to all good *how beautiful are thy feet O princes daughter* , if therefore thou art not all glorious thou art not truly glorious, if there be not grace in every part, no true grace in any part, no true friend of Christs that does not (in his willing & ready endeavours) what soever he commandeth , neither doth he truly hate any one sinne that hates not every sinne , nor his obedience found in any good he does , that is not willing to every good , for this universality of obedience is true graces evidence. It is an honourable report that History gives of the French King that he often sayd, he had rather dye, then doe any wicked thing.

Let us then as many as would seeme to bee , or rather have the comfortable assurance to be the children of God, *cleanse our selves from*

Ioh. 15. 14.

qu'il aime-  
roit mieux  
mourir que  
faire une  
meschant  
acte. S. du  
Haillan p.

987.  
Vlc. 2.

f 2. Cor. 7. 1.

from all filthinesse both of flesh & spirit, & perfect our holinesse in the feare of God. A little leaven, leavens the whole lumpe, a sparke of fire may burne a whole Towne, one flye corrupt a whole boxe of precious oyntment, one spot blemish a faire picture, & one sinne given way too blemish the Soules glory. Men are carefull to have their apparrel sutable, (for it is ridiculous to see one cloathed in velvet breeches & a canvas doublet) let it be our care to sute our Soules with the variety of heavenly graces, not to plough with an Oxe & an Asse, to serve God & Baal, to hold with the hare & run with the hounds for if it be glorious to be good in some thinges, it is more glorious to be good in all thinges: *he that is filthy let him be filthy still* the dog will to his vomit & the swine

t Rev. 22. 11.

swine to the mire ; but he that is  
 righteous let him be righteous  
 still, & he that is holy let him be  
 holy still, behold the King, the  
 bridegroom comes quickly, &  
 his reward is with him to give  
 every man according to his wor-  
 kes : hold fast what thou hast  
 that none take thy <sup>u</sup> crown from  
 thee, & goe on with undaunted  
 courage & setled resolution in  
 the all glorious pathes of grace,  
 & the Lord bee with thee, his  
 grace wilbe sufficient for thee  
 till thou come to thy race end &  
 be with the Lord : & he that hath  
*blest thee with <sup>w</sup> all spiritual blessings*  
*in heavenly things in Christ heere,*  
 will blesse thee with all eternall  
 blessings in heavenly places with  
 Christ heereafter ; thus shalbe  
 done to the man whom the King  
 wil honour.

<sup>u</sup> Rev. 3. 11.

<sup>w</sup> Eph. 1. 3.

*With-*

*Within.*

SEcondly, this glory is amplified by the sinceritie of it. *Within* Not outward (say some) as the glory of earthly Kings & Queenes in riches, worldly honours, & other outward pompe, temporal magnificence, for this is the  
 x Rev. 17. 4. whores dressing in purple & scarlet decked with gold & pretious stones, but the Churches glory is inward in the purity of doctrine, right administration of the Sacraments, & Ecclesiastical discipline, & the spiritual ornament of heavenly graces, which glory is befitting the Church as daughter & spouse to such Kings as have no carnal eyes to looke on & love her for any outward respects though never so glorious. True; the Churches best glory is inward, & that is her only beauty  
 for



for which the King Loves her & delights in her; She is more glorious in her *golden Priests then golden cups*, in being rich in fayth & good works then rich in the world; but the outward glory is not to be neglected when it pleases God to give it, only we are to be cautionate that the outward doe not allure our eyes & take up our hearts more then the inward. She that hath the outward only without the inward is the whore. She that hath the inward, without the outward is the Kings daughter & a true Church, but where is both inward & outward it is an addition to that Churches glory. The poverty & from thence the contempt & from thence the confusion & miserable disorder of some Churches, where like Jeroboams priests, the meanest of the people even hospitall chil-

children ( for the most part , )  
are made Pastours , ( which is  
not a nations glory but shame  
in so coutemptible ( though it  
should not be a ministry ) may  
cause us to blesse God for his mer-  
cyes to our English Church both  
in her inward & outward glory.  
The voyce might have bin as  
cruely uttered , that poyson was  
poured into the Church , when  
the livings were taken away , as  
when great revenues given , she  
had once too much , now in ma-  
ny places too little : I have often  
Wondered at the most grosse &  
almost heathenish, cōmon, igno-  
rance , & from thence prophane-  
nelle of some poople ; which I  
conceived to proceede through  
want of able Preachers , which  
proceeds through want of suffi-  
cient maintenance, which makes  
so many weavers & Taylours to  
beco-

*The Churches glory.*

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become *Dutch Clearkes* (as they say) in their Churches; & I am sure this is a deformity, not a glory, in reformed Churches.

That cannot speake Latin

But I thinke by the Churches glory, *Within*, to be meant the sincerity of her glory: She is glorious because gracious (as I have already shewed) which is her spiritual glory, but this glory is not in outward shewes & ostentation only before men, which were hypocrisy, but in private also, which argues the uprightness & sincerity of her heart before God; Solomons Queene not only put on her glorious cloathing of wrought gold, & her costly rayment when she came publicly before the King, or abroad in the view of the people, but within also, in private, in her closet, or bedchamber when she was alone she wore such glorious cloathing

D as her

as her ordinary, dayly apparrelle  
 so the Kings daughter, viz. the  
 Church, is all glorious, viz. gra-  
 cious, not only in the publique  
 assemblies before men, but also  
 when she is alone in private, she  
 adornes her Soule with heavenly  
 meditations, fervēt prayer, fayth  
 in gods promises &c. yea the mo-  
 re private, the more glad & care-  
 ful is she in ye exercise of spiritual  
 duties, as having more fit oportu-  
 nity & liberty to decke up her sou-  
 le. What she seemes to bee in her  
 life, she is the same in her heart, &  
 the same at home in private, that  
 she is abroad in publique, *she will*  
*not lye*, glorious, yea all glorious  
 without, glorious & all glorious  
 within, goes forth & comes home  
 (*Catolike eodem vultu*) with the  
 same countenance, the same in all  
 places, like her selfe glorious.

Which condemnes the hypo-  
 crisy of many, making a great  
 shew

Is. 63. 8.

Vse. 1.

shew of outward devotion, ha-  
ving only the outside of religion,  
but no true inward affection to  
goodnesse, nor private practice of  
pietie, & face-takers as the Syriack Matt. 7. 5.  
termes them, raking only the face  
of goodnesse, & that abroad, but  
put it off in private. The Phari-  
see is more carefull to wash his  
hands before meat, then his heart,  
the outside then, the inside of the  
cup: he will give <sup>a</sup> almes, fast, & a Matt. 6.  
pray, one would think him right  
bred & borne of God, but in gi-  
ving almes he sounds a trumper,  
in his fasts he disfigures his face,  
& he prayes, but in the Temple &  
corners of the streets to be seene  
of men; there is neyther pietie in  
his prayers, humility in his fasts,  
or charitie in his almes, but all  
done for his owne vayne glory,  
nothing to Gods glory, all done  
out of love to humane prayses,

not of any love to those heavenly graces, & this you may perceive if you follow him home, in private hee is another man, does none of these, nor thincks of these but abroad: like some women too carefull & curious to trimme up them selves when they goe forth, but none more carelesse & sluttish when they are at home, or like some men, that regard not what course & foule linnen they weare next their shinne, so they have over it a halfe shirt of fine linnen to bee scene, or to use our Saviours comparison like <sup>b</sup> painted sepulchres, faire without, rotten within.

<sup>b</sup> Mat. 23. 27

Vse. 2.

But beloved I am perswaded better thinges of you, & such as accompany salvation. It is our duty to be good abroad, & to shew our fayth by our good workes; we have no cause to be ashamed



*The Churches glory.*

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med of goodnesse, it is the Queenes glory, lest Christ be ashamed of us, our good workes must shine before men, that they may glorifie our father in heaven, but let us take heed we doe not good only to bee seene of men: Pray, fast, give almes with other duties of pietie to God & charitie to man in publique with the whole Church, but forget not to doe these at home, for remember, the Kings daughter is all glorious within, not excluding her glory without, including her glory within, for shee is both: & as I shewed before, universaly glorious in all parts, so sincerely glorious in all places, at all times, but indeed more glorious within then without.

When she is abroad, she sometimes forbears to shew forth her glory, to avoyd suspicion of  
vayne

*The Churches glory.*

vayne glory & hypocrisy, but when she comes home, & enters into her chamber, where none but God sees her, she unmaskes her face, layes open her beauty & casts abroad all the brightnesse of her glory, in powring out her soule with more freedome & zeale in her prayers & other glorious good duties, to make amends for that restraynt in publike.

*350 PP v*  
*374 v 1-28*  
Psa. 39. 1. 2.

*—*  
c Ps. 37. 6.

The King her father, the King her husband sees her in seeret, beholds her carriage, heares her prayers & putts her teares in a bottle, will reward her openly & bring forth her righteousness as the light; And when all vayne glorious hypocrites relying on their outward devotions, shalbe cast out into outward darknesse where is weeping & gnashing of teeth, then shall the Kings daughter who is all glorious within, be reciei-

*The Churches glory.*

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received within the kingdome of  
glory & <sup>d</sup> shine forth as the Sunne in  
the Kingdome of her father. d Mat. 13. 43

Consider what hath bin sayd, &  
the Lord give you understand-  
ing in all thinges.

